

## 1. Dāna – Three Factors When Giving, Three Factors When Receiving

AN 6 4.7. <i>Chalaṇḍadānasuttaṃ</i> in Pāli language	E.M. Hare's English translation <sup>1</sup>
" <i>Kathañca, bhikkhave, chalaṇḍasamannāgatā dakkhiṇā hoti?</i>	And how, monks, is the offering sixfold-endowed.
<i>Idha, bhikkhave, dāyakassa tīṇaṅgāni honti, paṭiggāhakānaṃ tīṇaṅgāni.</i>	Monks, the giver's part is threefold and the receivers' part is threefold.
<i>Katamāni dāyakassa tīṇaṅgāni?</i>	And what is the giver's threefold part.
<i>Idha, bhikkhave, dāyako pubbeva dānā sumano hoti, dadaṃ cittaṃ pasādeti, datvā attamano hoti.</i>	Herein, monks, before the gift he is glad at heart; in giving the heart is satisfied; and uplifted is the heart when he has given.
<i>Imāni dāyakassa tīṇaṅgāni.</i>	This is the giver's threefold part.
<i>"Katamāni paṭiggāhakānaṃ tīṇaṅgāni?</i>	And what is the receivers' threefold part.
<i>Idha, bhikkhave, paṭiggāhakā vītaraṅgā vā honti rāgavinayāya vā paṭipannā, vītadosā vā honti dosavinayāya vā paṭipannā, vītamohā vā honti mohavinayāya vā paṭipannā.</i>	Herein, monks, the receivers are lust-freed or stepping to cast lust out; are hate-freed or stepping to cast hate out; are delusion-freed or stepping to become so. <sup>2</sup>
<i>Imāni paṭiggāhakānaṃ tīṇaṅgāni.</i>	This is the receivers' three-fold part.
<i>Iti dāyakassa tīṇaṅgāni, paṭiggāhakānaṃ tīṇaṅgāni.</i>	Thus the giver's part is threefold and the receivers' part is threefold;
<i>Evaṃ kho, bhikkhave, chalaṇḍasamannāgatā dakkhiṇā hoti.</i>	thus verily, monks, the offering is sixfold-endowed.
<i>"Evaṃ chalaṇḍasamannāgatāya, bhikkhave, dakkhiṇāya na sukaraṃ puññassa pamāṇaṃ gahetuṃ –</i>	Monks, not easy is it to grasp the measure of merit of such a sixfold-endowed offering, and to say:
<i>'ettako puññābhisando kusalābhisando sukhaṣāhāro sovaḡḡiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatīti.</i>	"Thus much is the yield in merit, the yield in goodliness, making for a lucky hereafter, ripening to happiness, leading heavenward, leading to weal and happiness, longed for, loved and lovely."
<i>Atha kho asaṅkheyyo [asaṅkheyyo (sī. syā. kaṃ. pī.)] appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchati.</i>	Verily, the great mass of merit is reckoned just unreckonable, immeasurable.

<sup>1</sup> "The Book of the Gradual Sayings (Anguttara-Nikāya) or More Numbered Suttas", Vol.III., E.M. Hare, PTS, London, 1973, p.236. The text has been slightly edited by me to reflect the original version in Pāli language. I have omitted all the E.M. Hare's footnotes, because they are only linguistic and none of them is relevant in this context.

<sup>2</sup> The Pāli Commentary explains that "*rāgavinayāya vā paṭipannā*", "or practising for liberation from lust", includes not only a monk who was just ordained as a bhikkhu (provided that everyone ordains with the intention to become an Arahant), but also novices, who also ordained "*Nibbānassa sacchikaranatthāya*", i.e. in order to realize the Nibbāna. Those free from lust, hatred, and delusion are Arahants.

<i>"Seyyathāpi, bhikkhave, mahāsamudde na sukaraṃ udakassa pamāṇaṃ gahetuṃ – "</i>	Monks, just as it is not easy to grasp the measure of water in the great ocean, and to say:
<i>ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā ettakāni udakāḷhakasahassānīti vā ettakāni udakāḷhakasatasahassānīti vā.</i>	"There are so many pailfuls, so many hundreds of pailfuls, so many thousands of pailfuls, so many hundreds of thousands of pailfuls "
<i>Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhaṃ gacchati.</i>	-for that great mass of water is reckoned unreckonable, immeasurable;
<i>Evamevaṃ kho, bhikkhave, evaṃ chaḷaṅgasamannāgatāya dakkhiṇāya na sukaraṃ puññassa pamāṇaṃ gahetuṃ –</i>	even so, monks, it is not easy to grasp the measure of merit in a sixfold-endowed offering:
<i>'ettako puññābhisando kusalābhisando sukhaṃ sāvaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatīti.</i>	"Thus much is the yield in merit, the yield in goodliness, making for a lucky hereafter, ripening to happiness, leading heavenward, leading to weal and happiness, longed for, loved and lovely."
<i>Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchati"ti.</i>	Verily, the great 'mass of merit is reckoned unreckonable, immeasurable.

## 2. Make Your Own Magic Spell

Visuddhimagga's explanation in Pāli language <sup>3</sup>	Translation of monk Saraṇa <sup>4</sup>
<i>vijjāṭṭhānaṃ</i>	The case of magic (/ "knowledge").
<i>Taṃ dhammikameva nāgamaṇḍalaparittaphudhamanakaṃ mantasādisaṃ veditaḥḥaṃ.</i>	It should be known as the righteous (/Dhamma-corresponding) protective (chanting against) snakes (and protective) circles, (as well as) the mantras such as (/ "similar to") <i>"phu"</i> breathing.
<i>Tāni panetāni ekacce paṇḍitā bodhisattasādisā manussānaṃ phāsuvihāraṃ ākarikhantā neva aññehi kariyamānāni passanti, na vā katāni uggaṇhanti, na kathentānaṃ suṇanti.</i>	However, those particular wise-men, Buddhas-to-be (and) similar, neither see other (person) making (these mantras), nor do (these wise men) memorize (these mantras) when created (by another person), nor do (these wise men) hear (these mantras) for the purpose of (supporting) comfortable dwelling of (other) people.
<i>Atha kho attano dhammatāya cintāya karonti, paññavantehi attano dhammatāya cintāya katānīpi aññehi uggaṇhitvā karonteḥi katasādisāneva honti.</i>	In fact, (these wise men) create (the mantras) by their own abilities, (and those mantras are thus) indeed created by thinking and own qualities of the wise, (and then these mantras) are finally memorized by others and put into use in the

<sup>3</sup> Visuddhimagga Ṭīkā - 14. Khandhaniddeso – Paññāpabhedakathāvaṇṇanā – par.427

<sup>4</sup> Translation done with help of Mahasi Sayadaw's verbatim translation of Visuddhimagga Ṭīkā "Withodhimagga Mahatika Neithaya", vol.3; p.74 .

similar way as they (i.e. these mantras) were put into use by the creators.
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From the text above we can see that mantras (magic and protective spells) are created by humans and later memorized by the students and followed. Mantras are therefore just words that help the magician/wizard/sorcerer actualize the intention in their thought, perhaps augmenting the power of their mind. A mantra therefore doesn't need to be memorized "perfectly", but it should be perfectly understood and used for the purpose for which it was originally intended. Understanding the original meaning of the mantra's words may help the apprentice understand the volition (/intention) of the mantra's original creator and thus combine the correct intention with the appropriate wording.

A famous mantra in Theravāda Buddhism is the one which protects a monk (or a lay person) from snakes. Monks who dwell in forest are supposed to recite this mantra every day, otherwise they have an offence. Such an offence against the rule has to be cleared up by approaching another monk and humbly confessing it, promising that next time measures will be taken to avoid breaking that rule. From this you see that an ardent forest monk will dutifully recite the mantra to protect himself from snakes, regardless whether he believes in magic or not. Anyway, it is the decree of the Buddha Himself.

Original Pāḷi from <i>Vinaya Piṭaka</i> <sup>5</sup>	Translation of I.B. Horner <sup>6</sup>
<i>251. Tena kho pana samayena aññataro bhikkhu ahinā daṭṭho kālarikato hoti.</i>	Now at that time a certain monk, bitten by a snake, passed away. <sup>7</sup>
<i>Bhagavato etamattamaṃ ārocesuṃ.</i>	They (i.e. monks) told this matter to the lord.
<i>"Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari.</i>	(He said) : "Monks, this monk certainly did not suffuse with loving-kindness of mind the four royal snake families <sup>8</sup> (i.e. not species!).
<i>Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālarikareyya.</i>	For if, monks, this monk had suffused with loving-kindness of mind the four royal snake families, then this monk, although bitten by a snake, would not have passed away.
<i>Katamāni cattāri ahirājakulāni?</i>	What are the four royal snake families?

<sup>5</sup> *Vinaya Piṭaka – Cūḷavaggapāḷi – 5. Khuddakavatthukkaṇḍhakaṃ - Khuddakavattūni – par.251.*

<sup>6</sup> I.B. Horner's *"The Book of the Discipline"*, version by SuttaCentral edited by Bhikkhu Brahmāli, SuttaCentral & PTS, 2014; pp.2126-7. I have made minor edits and corrections to adapt the translation to the original version in Pāḷi language. I have also omitted certain footnotes related to the linguistics of the Pāḷi version.

<sup>7</sup> The relevant *jātaka* (*n.203 Khandhajātakavaṇṇana*) Commentary explains that the monk was chopping wood in the steam-bath room and a snake came out from between decayed trees and bit this monk into a toe. Thereafter the monk passed away.

<sup>8</sup> This refers to all species of poisonous snakes, says the relevant Commentary of *Aṅguttara Nikāya*.

<i>Virūpakkhaṃ ahirājakulaṃ, erāpathaṃ ahirājakulaṃ, chabyāputtaṃ ahirājakulaṃ, kaṇhāgotamaṃ ahirājakulaṃ.</i>	The royal snake family of Virūpakkha, <sup>9</sup> the royal snake family of Erāpatha, the royal snake family of Chabyāputta, the royal snake family of Kaṇhāgotamaka.
<i>Na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittaṇa phari.</i>	Monks, this monk certainly did not suffuse with loving-kindness of mind these four royal snake families.
<i>Sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittaṇa phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṇkareyya.</i>	For if, monks, this monk had suffused with loving-kindness of mind these four royal snake families, then this monk, although bitten by a snake, would not have passed away.
<i>Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittaṇa pharituṃ, attaguttiyā attarakkhāya attaparittaṃ kātuṃ.</i>	Monks, I allow you <sup>10</sup> to suffuse with loving-kindness of mind these four royal snake families, (and) to make a charm <sup>11</sup> for the self for self-protection, for self-guarding.
<i>Evañca pana, bhikkhave, kātabbaṃ – [jā. 1.2.105-106; a. ni. 4.67 idaṃ vatthu āgataṃ]</i>	And thus, monks, should it be made: (the story is given in <i>Jātaka 203. Khandhajātaka</i> , and <i>AN 4.67</i> )

<i>"Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me;</i>	"Love from me for the Virūpakkhas, love from me for the Erāpathas,
<i>Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.</i>	Love from me for the Chabyāputtas, love from me for the Kaṇhāgotamakas.
<i>"Apādadehi me mettaṃ, mettaṃ dvipādadehi me;</i>	"Love from me for the footless, love for the two-footed from me,
<i>Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.</i>	Love from me for the four-footed, love for the many-footed from me.

<sup>9</sup> I.B. Horner glosses – "Cf. GS ii.82, n. 1. Virūpakkha is also the name of one of the Four Great Kings, the regent of the western quarter and lord of the Nāgas."

<sup>10</sup> "I allow you" (*anujānāmi*) is not the way how Commentaries usually understand this word. A better rendering would be "I declare" or "I announce" (*anu* - accordingly, *jānāmi* – I (make) known). What is thus declared by the Buddha must be followed, and if it is not followed out of disrespect (not offence if forgotten or not known, though) it is an offence of *dukkaṭā* (wrong doing). See for example the declaration of rule for closing door when a monk takes rest, mentioned in *Pārājika Pāli – 1. Pārājikakaṇḍaṃ - Paṭhamapārājika – Vinītavatthu : Anujānāmi, bhikkhave, divā paṭisalliyantena dvāraṃ saṃvaritvā paṭisalliyitu'nti*. ("Monks, for the one who is in seclusion, I declare to be in seclusion after closing the door.") The Commentaries then expand on the different exceptions of being in seclusion and not closing the door, e.g. if there is no door, etc. If there is door that can be closed on "jack" and it is not closed out of disrespect for the rule, it is an offence.

<sup>11</sup> I.B. Horner glosses – "On pariṭṭa, charm, spell, rune, and mettā-bhāvanā, cf. Mrs Rhys Davids, Dialogues of the Buddha iii.185f., Sakya, 221ff."

" <i>Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako;</i>	"Do not let the footless <sup>12</sup> harm me, do not let the two-footed <sup>13</sup> harm me,
" <i>Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.</i>	Do not let the four-footed harm me, do not let the many-footed harm me.
" <i>Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;</i>	"May all beings, all breathers, all creatures every one,
" <i>Sabbe bhadraṇi passantu, mā kiñci pāpamāgamā.</i>	See all lucky things; may no evil whatever come.
" <i>Appamāṇo buddho, appamāṇo dhammo,</i>	"Immeasurable is the Awakened One, immeasurable dhamma,
" <i>Appamāṇo saṅgho, pamaṇavantāni sarīsapāni [sirīsapāni (sī. syā.).]</i>	immeasurable the Order. Limited are creeping things:
" <i>Ahi vicchikā satapadī, uṇṇanābhi sarabū mūsikā;</i>	snakes, scorpions, centipedes, spinning spiders, lizards, mice.
" <i>Katā me rakkhā kataṃ me parittaṃ, paṭikkamantu bhūtāni.</i>	"A protection has been made by me, a charm made by me; let the creatures withdraw.
" <i>Sohaṃ namo bhagavato, namo sattannaṃ sammāsambuddhāna'nti.</i>	I, even I, honour the Lord, I honour the seven fully self-awakened Ones.' "

Although the Buddha Himself taught His disciples mantras and spells, there are however kinds of magic which the Buddha refrained from. They are so called "animal magic" (*tiracchānavijjā*) –

<i>Dīgha Nikāya's</i> original Pāli version <sup>14</sup>	English translation by U Htin Fatt <sup>15</sup>
" <i>Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjītvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ –</i>	And then there are certain respected samaṇas and brāhmaṇas who, living on the food offered out of faith (in <i>kamma</i> and its results), make a wrongful living by means of low arts contrary to correct practice conducive to the attainment of deva realms and Nibbāna. And what are such low arts? They are:
<i>aṅgaṃ nimittaṃ uppātaṃ</i>	Fortune telling from a study of physical characteristics, or of signs and omens, or of lightning;

<sup>12</sup> i.e. snakes and fish

<sup>13</sup> i.e. humans and birds

<sup>14</sup> *Dīgha Nikāya – 1. Brahmajāla Sutta – Mahāsīlaṃ - par.21*

<sup>15</sup> "Suttanta Piṭaka, Dīgha Nikāya, Long Discourses of the Buddha, A Translation of Sīlakkhandhavagga Pāli, Division Concerning Morality", translated by U Htin Fatt, Department for the Promotion and Propagation of the Sāsana, Yangon, 2002; pp.12-16. This translation faithfully reflects the Commentaries and Sub-Commentaries, and gives important information whenever necessary. I have faithfully copied each word from this translation.

<i>supinaṃ lakkhaṇaṃ mūsikacchinnaṃ</i>	Interpreting dreams; <sup>16</sup> reading physiognomy; prognosticating from a study of rat-bites;
<i>aggihomaṃ dabbihomaṃ thusahomaṃ</i>	Indicating benefits from fire-oblation with different kinds of firewood, or with different kinds of ladles, With husks,
<i>kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ</i>	broken rice, whole rice, clarified butter,
<i>telahomaṃ mukkahomaṃ lohithomaṃ</i>	oil, oral spells, or with blood;
<i>aṅgavijjā vatthuvijjā khattavijjā [khettavijjā (bahūsu)]</i>	Reading physiognomy while chanting spells; forecasting good or bad fortune from the signs and marks of a piece of land; being versed in state affairs;
<i>sivavijjā bhūtavijjā bhūrivijjā</i>	Reciting spells in the graveyard to eliminate danger; reciting spells to overcome evil spirits; using magical formulae learnt in a mud-house;
<i>ahivijjā visavijjā vicchikavijjā</i>	Charming snakes and curing stake-bites; treating poisoning; curing scorpion-stings
<i>mūsikavijjā sakuṇavijjā vāyasavijjā</i>	Or rat-bites; interpreting animal and bird sounds and the cawing of crows;
<i>pakkajjhānaṃ saraparittānaṃ migacakkaṃ</i>	foretelling the remaining length of life; diverting the flight of arrows; and identifying the cries of animals.
<i>iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti –</i>	Samaṇa Gotama abstains from making a wrongful living by such means.
<i>iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.</i>	A worldling, bhikkhus, might praise the Tathāgata in this manner.
...	...
<i>maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ</i>	Reading the portents of gems, dresses, sticks,
<i>satthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ</i>	Daggers, swords, arrows,
<i>dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ</i>	Bows and other weapons; reading the characteristics of women,
<i>purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārilakkhaṇaṃ</i>	Men, young men, young women,
<i>dāsalakkhaṇaṃ dāsilakkhaṇaṃ hatthilakkhaṇaṃ</i>	Male slaves, female slaves, elephants,
<i>assalakkhaṇaṃ mahiṃsalakkhaṇaṃ [mahisalakkhaṇaṃ (sī. syā. kaṃ. pī.)] usabhalakkhaṇaṃ</i>	Horses, buffaloes, bulls
<i>golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ</i>	and other cattle, goats, sheep,

<sup>16</sup> Note that the Buddha famously read dreams of king Kosala in *Jātaka - 77. Mahāsupinaṇāṭaka*. The intention here is to say that the Buddha doesn't receive any reward, neither financial nor substantial for the interpretations. I have made minor corrections.

<i>kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ</i>	Chickens, quails, iguanas,
<i>kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ</i>	Pointed-eared animals, tortoises, and game- beasts.
...	...
<i>raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati,</i>	Making predictions about kings going to war; about kings coming back from war; about king advancing in battle from their home country;
<i>bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati,</i>	About kings from foreign countries retreating; about kings from foreign country advancing in battle, about kings retreating to their home country;
<i>abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati,</i>	About kings from their home country proving victorious; about kings foreign countries losing battles; about kings from foreign countries winning battles;
<i>abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati</i>	About kings in their home country losing battles; and about probabilities of victories and losses of warring kings.
...	...
<i>candaggāho bhavissati, sūriyaggāho [suriyaggāho (sī. syā. kaṃ. pī.)] bhavissati, nakkhattaggāho bhavissati,</i>	Making predictions about the eclipse of the moon, or of the sun; about the conjunction of a group of stars with a planet;
<i>candimasūriyānaṃ pathagamanaṃ bhavissati, candimasūriyānaṃ uppathagamanaṃ bhavissati, nakkhattānaṃ pathagamanaṃ bhavissati, nakkhattānaṃ uppathagamanaṃ bhavissati,</i>	About the correct or incorrect course of the moon, the sun and the planets;
<i>ukkāpāto bhavissati, disāḍḍāho bhavissati,</i>	About meteors, comets,
<i>bhūmicālo bhavissati, devadudrabhi [devadundubhi (syā. kaṃ. pī.)] bhavissati,</i>	Earthquakes and thunder;
<i>candimasūriyanakkhattānaṃ uggamanaṃ ogamanaṃ saṃkilesaṃ vodānaṃ bhavissati,</i>	About the rising and setting of the moon, the sun and the planets; about the phenomena of darkness and brightness following such rising and setting;
<i>evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati,</i>	About the effects of the eclipse of the moon, or of the sun, or of the planets;
<i>evaṃvipākaṃ candimasūriyānaṃ pathagamanaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamanaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamanaṃ bhavissati,</i>	About the effects of the moon or the sun taking the right course; about the effects of the moon or the sun taking the wrong course; about the effects of the planets taking the right course;

<i>evaṃvipākaṃ nakkhattānaṃ uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍāho bhavissati,</i>	About the effects of the planet taking the wrong course; about the effects of meteors, comets,
<i>evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ saṃkilesaṃ vodānaṃ bhavissati</i>	Earthquake and thunder; about the effects of the rising and setting of the moon, or of the sun, or of the planets; and about the effects of the phenomena of darkness or brightness following such rising and setting.
...	...
<i>suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati,</i>	Predicting rainfall or drought, abundance or famine,
<i>khemaṃ bhavissati, bhayaṃ bhavissati,</i>	Peace or calamity,
<i>rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ,</i>	Disease or health; and knowledge of counting on the fingers or of arithmetical or mathematical calculations,
<i>kāveyyaṃ, lokāyataṃ</i>	Of versification, and of treaties of controversial matters (such as the origin of the universe etc.)
...	...
<i>āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ</i>	Bringing the bride to the bridegroom; leading away the bride from her father's home; arranging betrothal,
<i>vivaraṇaṃ saṃkīraṇaṃ vikīraṇaṃ</i>	Or divorce; making predictions relating to acquisition or distribution of property;
<i>subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakarāṇaṃ</i>	Causing gain or loss of fame and prosperity; curing the tendency to abort or miscarry;
<i>jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ</i>	Casting spells to cause immobility of the tongue or the jaws; reciting a spell to stop an attacking hand
<i>hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ</i>	Or to cause inability to speak or to hear; conducting seances with the aid of mirrors,
<i>kumārikapañhaṃ devapañhaṃ ādiccupatṭhānaṃ</i>	Or employing young women or female slaves as mediums; propitiating the sun
<i>mahatupaṭṭhānaṃ abbhujjānaṃ sirivhāyanaṃ</i>	Or the Brahmā; making fire issue from the mouth by means of a spell; and making invocations to the goddess of glory.
...	...
<i>santikammaṃ paṇidhikammaṃ bhūtakammaṃ</i>	Propitiating the devas by promises of offerings; making offerings to devas for favours granted; causing possession by spirits
<i>bhūrikammaṃ vassakammaṃ vossakammaṃ</i>	Or exorcising them; casting spells with magical formulae learnt in a mud-house; turning a eunuch into a man; turning a man into a eunuch;



<i>vatthukammaṃ vatthuparikammaṃ ācamanaṃ nhāpanaṃ</i>	Practising the art of choosing building-sites; propitiating the devas while choosing building-sites; practising the profession of mouth-washing or bathing;
<i>juhanaṃ ...</i>	Fire-worshipping ...
<i>iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti –</i>	Samaṇa Gotama abstains from making a wrongful living by such means.
<i>iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.</i>	A worldling, bhikkhus, might praise the Tathāgata in this manner.

According to *Pācittiyakaṇḍa – Bhikkhunīvibhaṇḍo – 5.9. Navamasikkhāpadaṃ*, it would be an offence of confession (*pācittiya*) for a higher-ordained nuns (*bhikkhunī*) to learn or practice animal magic (*tiracchānavijjā*), although the explanation goes that this is related only to non-Buddhist, black magic (*bāhiraṃ anattasaṃhitā*). An exception would be if it is learned "only to guard (the knowledge)" (*guttatthāya*). My preceptor Vinayapiṭakadhara ven. Paññāvaṃsa (of Shwe Oo Min Tawya) explained, that what is an offence of confession (*pācittiya*) for *bhikkhunīs*, that is an offence of wrong-doing (*dukkaṭā*) for higher-ordained monks (*bhikkhus*). Indeed, these two rules (about learning and practicing animal magic) are declared by the Buddha as *dukkaṭā* in *Cūlavaggaṇḍī – 5. Khuddakavatthukkhandaṃ*.

Another kind of "magic" is *cūlagandhāravijjā*, "the lesser magic of Gandhāra", which is a counterpart of the *mahāgandhāravijjā*, "the greater magic of Gandhāra". The lesser magic reportedly becomes obsolete as soon as a master of the greater magic arrives to the particular region. According to the life-story of ven. Pilindavaccha<sup>17</sup>, the wandering ascetic Pilindavaccha mastered the lesser magic of Gandhāra, such as levitation and telepathy. When the Buddha came to his place, the powers of the wandering ascetic Pilindavaccha were lost and he realized that this is because a master of the greater powers has arrived into the region. Thereafter the wandering ascetic Pilindavaccha approached the Buddha, ordained as a monk under the Buddha's guidance, and after the practice of insight meditation (*vipassanā*) became an Arahant together with all the psychic powers described in Visuddhimagga, the Theravāda meditation guide. According to the Sub-Commentary to *Dīgha Nikāya*,<sup>18</sup> the lesser magic of Gandhāra enables the possessor to give life to an animal that is dead less than three years. The greater magic would then enable him/her to shapeshift (i.e. temporarily turn into an elephant, a beautiful person), shake fire or water, or levitate.

The ultimate psychic powers of Buddhist monks can be obtained through correct practice of meditation according to the detailed instructions in Visuddhimagga, the masterpiece of ven. Buddhaghosa. This scripture is a collection of knowledge regarding meditation and Dhamma that was available in ca. 3<sup>rd</sup> century AC. The training is described there in detail, including all instructions for overcoming difficulties on

<sup>17</sup> *Theragāthā-Aṭṭhakathā – Pilindavacchattheragāthāvaṇṇanā* and also *Apadāna-Aṭṭhakathā – 5. Pilindavacchattheraapadānavaṇṇanā*.

<sup>18</sup> *Dīgha Nikāya Ṭīkā – Sīlakkhandhavagga-Ṭīkā – 11. Kevaṭṭasuttavaṇṇanā – Iddhipāṭīhāriyavaṇṇanā*.

the path and necessary requirements to progress in each level of the attainments. The powers that can be obtained through practicing Theravāda meditation are enumerated in detail in *Paṭisambhidāmagga*.<sup>19</sup>

(1) What is success as decision?

Here a bhikkhu enjoys the various kinds of success (supernormal powers); having been one, he becomes many, having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, through enclosures, through mountains, as though in open space; he dives in and out of the earth as though in water; he goes on unbroken water as though on earth; seated cross-legged he travels in space like a winged bird; with his hand he touches and strokes the moon and sun so mighty and powerful; he wields bodily mastery even as far as the Brahma World.

10. Here: in this field of view, in this field of choice, in this field of preference, in this field of selection, in this True Idea, in this Discipline (vinaya), in this field of True Idea and Discipline, in this doctrine, in this Good Life, in this Master's Dispensation. Hence 'here' is said.

11. A bhikkhu: a bhikkhu is a magnanimous ordinary man or an Initiate or an Arahant who has reached the unassailable idea.

12. Enjoys the various kinds of success: enjoys the different aspects of success.

13. Having been one, he becomes many, naturally one he adverts to [himself as] many or a hundred or a thousand or a hundred thousand; having adverted, he decides with knowledge 'Let me be many'. He becomes many. As the venerable Cola Panthaka having been one, becomes many, so too this possessor of success (supernormal power) attained to mind mastery having been one, becomes many.

14. Having been many, he becomes one: naturally many he adverts to [himself as] one; having adverted he decides with knowledge 'Let me be one'. He becomes one. As the venerable Ctija Panthaka having been many, becomes one, so too this possessor of success (supernormal power) attained to mind mastery having been many, becomes one.

15. He appears: he is not veiled by something, he is not hidden, he is revealed, he is evident.

16. He vanishes: he is veiled by something, he is hidden, he is shut away, he is enclosed. [208]

17. He goes unhindered through walls, through enclosures, through mountains, as though in open space: naturally he is an obtainer of space kasina attainment. He adverts: 'Through the wall, through the enclosure, through the mountain'; having adverted, he decides with knowledge 'Let there be space'. There is space. He goes unhindered through the wall, through the enclosure, through the mountain. Just as men naturally not possessed of success (supernormal power) go unhindered where there is no obstruction or enclosure, so too this possessor of success (supernormal power) attained to mastery of will goes unhindered through the wall, through the enclosure, through the mountain, as though in open space.

18. He dives in and out of the earth as though in water: he is naturally an obtainer of the water kasina attainment. He adverts to earth. Having adverted, he decides with knowledge 'Let there be water'. There is

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<sup>19</sup> *Paṭisambhidāmagga – 3. Paññāvaggo – Dasaidhdhiddeso*; translation from "The Path of Discrimination", Bhikkhu Ñāṇamoli, PTS, London, 1982; pp.378-381. (Please note that as this is less than 10% of the original book, it is not infringement of copyright. See more info on copyright here: <http://www.mbbp.com/news/writers-guide-to-fair-use> . )

water. He does the diving in and out of the earth. Just as men naturally not possessed of success (supernormal power) do diving in and out of water, so too this possessor of success (supernormal power) attained to mastery of will does the diving in and out of the earth as though in water.

19. He goes on unbroken water as though on earth: he is naturally an obtainer of the earth kasina attainment. He adverts to water. Having adverted, he decides with knowledge 'Let there be earth'. There is earth. He goes on unbroken water. Just as men naturally not possessed of success (supernormal power) go on unbroken earth, so too this possessor of success (supernormal power) attained to mastery of will goes on unbroken water as if on earth.

20. Seated cross-legged he travels in space like a winged bird: he is naturally an obtainer of the earth kasina attainment. He adverts to space. Having adverted, he decides with knowledge 'Let there be earth'. There is earth. He travels (walks), stands, sits, and lies down, in space, in the sky. Just as men naturally not possessed of success (supernormal power) travel (walk), stand, sit, and lie down, on earth, so too this possessor of success (supernormal power) attained to mastery of will travels (walks), stands, sits, and lies down, in space, in the sky, like a winged bird.

21. With his hand he touches and strokes the moon and sun so mighty and powerful: here this possessor of success (supernormal power) [209] attained to mastery of will, while he is sitting or lying down, he adverts to the moon and sun. Having adverted, he decides with knowledge 'Let it be within hand's reach'. It is within hand's reach. Sitting or lying down, with his hand he touches, makes contact with, strokes, the moon and sun. Just as men naturally not possessed of success (supernormal power) touch, make contact with, stroke, some material object within hand's reach, so too this possessor of success (supernormal power) attained to mastery of will, either sitting or lying down, with his hand touches, makes contact with, strokes, the moon and sun.

22. He wields bodily mastery even as far as the Brahma World: if this possessor of success (supernormal power) attained to mastery of will wants to go to the Brahma World, though far, he decides upon nearness 'Let it be near'. It becomes near. Though near, he decides upon farness 'Let it be far'. It becomes far. Though many, he decides upon few 'Let there be few'. There are few. Though few, he decides upon many 'Let there be many'. There are many. With the divine eye he sees the visible aspect (object) of that Brahma; with the divine ear principle he hears the sound of that Brahma; with the knowledge of penetration of will he understands that Brahma's cognizance. If this possessor of success (supernormal power) attained to mastery of will wants to go to the Brahma World with a visible body, he converts his cognizance to accord with his body, he decides his cognizance to accord with his body. Having converted his cognizance to accord with his body, decided his cognizance to accord with his body, he arrives at easy perception and quick perception, and he goes to the Brahma World with a visible body. If this possessor of success (supernormal power) attained to mastery of will wants to go to the Brahma World with an invisible body, he converts his body to accord with his cognizance, decides his body to accord with his cognizance. Having converted his body to accord with his cognizance, decided his body to accord with his cognizance, he arrives at easy perception and quick perception, and he goes to the Brahma World with an invisible body. He creates materiality before that Brahma, mindmade, with all its limbs, lacking no faculty. If that possessor of success (supernormal power) walks up and down, the creation walks up and down there too. If that possessor of success stands, the creation stands there too. If that possessor of success sits, the creation sits there too. If that possessor of success lies down, the creation lies down there too. [210] If that possessor of success produces smoke, the

creation produces smoke there too. If that possessor of success produces flames, that creation produces flames there too. If that possessor of success preaches the True Idea, the creation preaches the True Idea there too. If that possessor of success asks a question, the creation asks a question there too. If that possessor of success, being asked a question, answers, the creation, being asked a question there, answers too. If that possessor of success stands with that Brahma, converses, enters into communication with that Brahma, the creation stands with that Brahma there too, converses, enters into communication with that Brahma there too. Whatever that possessor of success does, the creation does the same thing. This is success as decision.

However, the best psychic power is the knowledge of cessation of the taints (*āsavakkhayañāṇa*), i.e. the attainment of Arahant. See what the Buddha is reported to say in the Discourse on Reclusership:<sup>20</sup>

97. 'And he with mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established and having gained imperturbability, applies and directs his mind to the knowledge of the destruction of the corruptions. He knows as it really is: "This is suffering", he knows as it really is: "This is the origin of suffering", he knows as it really is: "This is the cessation of suffering", he knows as it really is: "This is the path leading to the cessation of suffering." And he knows as it really is: "These are the corruptions", "This is the origin of the corruptions", "This is the cessation of the corruptions", "This is the path leading to the cessation of the corruptions." And through his knowing and seeing his mind is delivered from the corruption of sense-desire, from the corruption of becoming, from the corruption of ignorance, and the knowledge arises in him: "This is deliverance!", and he knows: "Birth is finished, the holy life has been led, done is what had to be done, there is nothing further here."

98. 'Just as if, Sire, in the midst of the mountains there were a pond, dear as a polished mirror, where a man with good eyesight standing on the bank could see oyster-shells, gravel-banks, and shoals of fish, on the move or stationary. And he might think: "This pond is clear, ... there are oyster-shells ... ", 'just so, with mind concentrated, ... he knows: "Birth is finished, the holy life has been led, done is what had to be done, there is nothing further here." This, Sire, is a fruit of the homeless life, visible here and now, which is more excellent and perfect than the previous fruits. And, Sire, there is no fruit of the homeless life, visible here and now, that is more excellent and perfect than this.'

May all beings be happy and healthy 😊

monk Saraṇa

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<sup>20</sup> "Thus Have I Heard, The Long Discourses of the Buddha, *Dīgha Nikāya*", Maurice Walshe, Wisdom Publications, London, 1987; pp.107-108.